

Social Interaction and the use of Space in the traditional activities of Kampung Naga

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Abstract— Indonesia has a diversity of landscapes and communities. This creates a diversity of lifestyles that reflect the identity of the area or a place. This identity is also reflected in the form and how people carry out the traditions that have been existed from generation to generation. Kampung Naga, as one of Indonesian traditional village has its own uniqueness characteristics. This can be seen from the culture, traditions, interactions and spaces created by these traditional activities. Therefore, research is needed that has the aim of finding out how the traditional activities of the Kampung Naga produce social interactions in certain spaces. By using descriptive explorative methods and descriptive analysis and assisted by behavior mapping, will explain the interactions and spaces in traditional activities. The output of this study is to determine the interactions that occur in every traditional activity in Kampung Naga.

Keywords— Activities, Social interaction, space, tradition.

I. INTRODUCTION

According to Amos Rapoport in his book entitled "House Form and Culture" (1969), space is not only the result of physical strength or a single causal factor but is a consequence of all the socio-cultural factors seen in a broad view. There are three forms of culture, and one of them is a form of culture in the form of an activity or patterns of human action, which can also be called a social system (Koentjaraningrat, 1979: 186-187). Culture is a complex collection of knowledge, art, beliefs, morals, laws, traditions (customs), and any other abilities or habits acquired by humans as members of a society (Kroeber and Kluckhohn, 1952). Koentjaraningrat (1987: 187) states that tradition is the same as customs, concepts, and rules that are solid and strongly integrated into a cultural system in a culture that regulates human action in the socio-cultural field. Therefore, it can also be seen that traditional ceremonies are a form of an activity carried out in the traditions of a society. The activity itself contains four main things, namely the actor, a group of people who carry out an activity; kinds of activities, namely the activities of a group of people; place, where the activity takes place; and the time the activity took place, when the activity took place (Bechtel and Zeisel, 1967). In the use of space in

traditional activities, the use of space by the community can be grouped into three, namely the micro space scale where the space formed by the relationship between space in the house, the meso space scale that is formed by the relationship between activities in the house and activities that occur within the house, yards, and macro space schemes are formed by the existence of links between activities in the yard and public places in the village (Haryadi & Setiawan, 1995). Social interaction is a general form that results from social processes because social interaction is the main condition for the occurrence of social activities. Social interactions the starting point of social events, and social interactions have a specific purpose (Sumarti, 2015). In achieving these goals people will act and react with others. In social interaction, there are humans, communicate in the form of language, symbols that are meaningful in a time dimension to achieve certain goals. In traditional societies, relationships or forms of social interaction do not only occur among humans. Where people believe that social groups are divided into two, namely supernatural and human, and are divided into three categories of "world" or "space" (Rukmi, 2016). This supernatural social group is described as God, ancestors, spiritual figures, or parents who have

died. Indonesia is an archipelagic country that contains more than 17,000 islands with around 261.8 million population spread across Indonesia. With a variety of forms and landscapes, And a large population resulting in ethnic, religious, and cultural diversity. Therefore, Indonesia has a very diverse cultural heritage and a different pattern of life which is formed from this diversity. The culture that continues to be repeated will be attached to and reflect the identity of the region. With the development of technology and the exchange of information regarding views, thoughts, and culture from outside Indonesia, it has resulted in the fading of the identity inherent in Indonesia. There are various traditional villages that are part of Indonesia's identity that need to be preserved for their own uniqueness, one of which is Kampung Naga. Kampung Naga is in a hilly area with an area of 2(two) hectares and is administratively located in Salawu sub-district, Tasikmalaya Regency, West Java. This village is one of the villages that is famous for its culture that is still attached to the community. Kampung Naga is designated as a Cultural Heritage Area, Tourism Allocation Area, and District Strategic Area from the point of view of social interest in 2011-2031 Tasikmalaya Regency Spatial Plan. Rituals, ceremonies, and beliefs regarding the rules in managing the existing space are still being carried out. This can be seen from how people live in harmony with nature. This activity originated from the previous Kampung Naga community which is still being maintained and obeyed until now. Hereditary beliefs, ceremonies that are still being carried out as well as interactions between existing communities show that socio-cultural factors have a relationship with the spatial structure in Kampung Naga. Therefore, research is needed to study how social interaction and spatial use in the traditions of the people of Kampung Naga are to maintain the identity of Kampung Naga as a part of Indonesian culture.

II. METHODOLOGY

This study uses a descriptive exploratory method. This descriptive method is a problem-solving process by describing or describing the state of the research object. And exploratory research aims to explore broadly the causes or things that influence the occurrence of something based on facts in the field.

The variables used are based on the theory of human activity (Bechtel and Zeisel, 1967), the theory of elements of traditional ceremonies as traditions (Koentjaraningrat 1980: 241) and how culture has a relationship between the

environment and the humans of Rapoport (1969). The research variables can be seen in the following table:

Table.1: Research Variable

Purposes	Variable	Sub Variable	Source
Identify the traditional activities in Kampung Naga	Activities	Activities in traditions	-Bechtel and Zeisel (1967) -Koentjaraningrat (1980)
Identify the social interactions in traditional activities in Kampung Naga	Social interactions	Social interactions in traditions	-Sumarti (2015) -Rukmi (2016)
Identify the use of space in traditional activities in Kampung Naga	Space	Space in traditions	-Rapoport (1969) -Bechtel and Zeisel (1967)

The data collection method consisted of a primary survey. The primary survey consists of observation and interviews. Observation, namely recording, sketching the situation, and documenting the study area, mapping the study area, and identifying existing spaces. Furthermore, interviews were conducted with research informants regarding traditional activities in Kampung Naga with the data required were actors, location, time, activity objectives, activity processions, objects/tools used and types of activities carried out.

Determination of respondents as research informants using snowball sampling technique where the sampling technique with the help of key informants, and from this key informant will develop according to the instructions. The informant is then determined according to the direction of the key informant so that later they get the desired information and are right on target. In this study, the research informants started from village government

officials in Kampung Naga, then met with tour guides who were native residents of Kampung Naga. The guide tour took the researcher to meet *Kuncen* as the key informant. Furthermore, the tour guide who always accompanies researchers met with several village communities as informants who have lived in Kampung Naga.

The analysis used is descriptive analysis and analysis using behavior mapping. According to Ittelson (1970), behavior mapping generally follows a procedure consisting of 5 (five) basic elements, namely: A basic sketch of the area or setting to be observed; A clear definition of the forms of behavior to be observed, counted, described and diagrammed; Inform a clear plan of time when the observations will be made; Clear systematic procedures should be followed during observation; Efficient coding/tagging system to make observation work more efficient.

Behavior mapping includes a map of the reality or plan of an area in a human location and an area showing human activity, observations of the behavior of space users/buildings based on Place-Centered Maps as well as physical trace and Person-Centered Maps. In this study, the place centered map method was used to see how humans organize themselves in a particular location (Sommer et al, 1980). This survey technique aims to find out how humans or groups of people use, use or accommodate their behavior in a certain time and place. In this technique, the first step that must be taken is to sketch a place or setting, including a physical element that is thought to affect the behavior of the user of the space. Researchers can use base maps that have been made previously. Then within a certain period of time, the researcher recorded the various behaviors that occurred in that place by describing the symbols on the base map that had been prepared.

III. RESULTS AND DISCUSSION

Tradition can be defined as an idea, belief or habit, and rules or norms from the past and has a certain meaning. The customs in question can be in the form of traditional ceremonies arranged by customs. Traditional ceremonies in Kampung Naga are held according to a series that has been passed down from generation to generation and are held either individually and collectively or communally. There are 9 traditional ceremonies carried out by the community.

1. Traditional Activities

The people of Kampung Naga carries out various ceremonies which are a form of community cultural

inheritance. The ceremonies in Kampung Naga have both individual and communal importance. Individual ceremonies such *slametan padi*, *lahiran*, *pernikahan*, *kematian*, and *bangun rumah*. Communal ceremonies, namely the *hajat sasih*, *khitanan* and *gerhana*. The ceremony is carried out as an illustration of gratitude for the sustenance that has been given by God.

1.1 Hajat Sasih

The *hajat sasih* ceremony is a pilgrimage ceremony to the ancestral grave for men and the activity of making *tumpeng* or *numpeng* for women. The purpose of this ceremony is to honor the ancestors or spirits of the ancestors and as a form of gratitude and gratitude to Allah SWT for everything that has been given. The *hajat sasih* ceremony is carried out 6 times a year, namely in the month that is glorified by Islam. The *hajat sasih* ceremony is carried out by all the indigenous people of Kampung Naga, both those who live in Kampung Naga and those who live outside the village area. The ceremony begins with the sounding of a *kentongan* in the mosque. Before doing the pilgrimage, do *beberesih* or *susuci*, namely cleaning the body in the Ciwulan River. After that the ceremony participants or the men walked towards the Kampung Naga Mosque. However, *Kuncen*, *Lebe*, and *Punduh* did not first enter the mosque but entered *Bumi Ageung* to prepare the *lamareun*. After that *Kuncen*, *Lebe*, *Punduh* and the ceremony participants left the mosque and walked with a broomstick to the ancestral grave in the west. The ceremony ended with a *tumpeng* cutting ceremony.

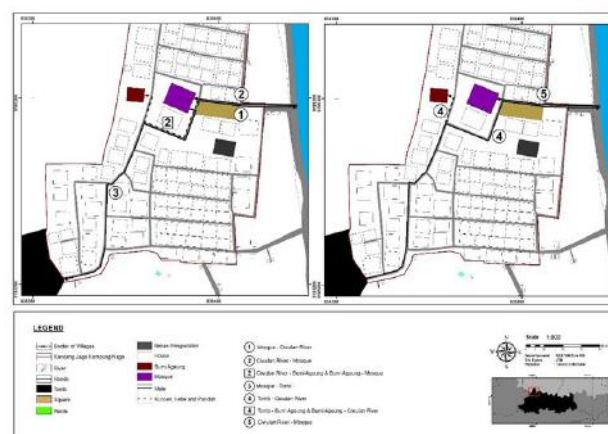


Fig. 1: Hajat Sasih Map

1.2 Slametan Padi

The traditional cropping system implemented in Kampung Naga is the *Janli* cropping system, which is planting in January and July. In the process of planting to harvesting, various ceremonies or subsets have been carried out from generation to generation. The ceremony is

usually carried out by each family. The ceremony process is usually carried out by men. However, in the harvest process after the ceremony, the women can help if there is no housework to be done.

The first activity in the harvest process in Kampung Naga is sowing seeds. After the spread of the seeds is completed, the *rujukan* is carried out where the *rujukan* is carried out, namely placing and storing *rujak*, *deugan* (coconut) and *lamareun* (betel, areca, lime, tobacco) in the first location the rice is planted. It was meant to save and be grateful that we had planted rice at that time. After rice grows and becomes large, at that time rice is considered a craving. And implemented the 2nd *ngarujakan*. Just before harvest time, men carry *nyawen* at 04.00. *Nyawen* is to put *lamareun*, shoots and grain in every corner of the rice field. When the sun has risen, a *mipit* or harvest is carried out accompanied by the women. The next procession, namely *ngariungkeun* / *ngumpulkeun*, is a series of *mipit* / harvesting activities where rice is brought home to be dried. After the rice is dry, do *ngaleseuhan*. *Ngaleseuhan*, namely pounding rice together which is carried out at *Saung Lisung* by women from morning to evening. The results will be stored in a *goah* (rice storage area) in every house in Kampung Naga. On every Tuesday and Friday night, the women put a salad (*ngerujak*) and *lemareun* in the cave.

items. After that is *Ngerajah ubrug*. *Ubrug* or soup kitchen is a place for women to carry out large-scale cooking. Besides that, it also prepares *balandongan* (stage) which is made from nature. *Balandongan* is made in mutual cooperation and placed in front of the mosque. On the second day, it started with *beberesih*, where the circumcised and angry participants took a bath in the Ciwulan River accompanied by their parents. After the ritual is complete, the participants return home to change clothes and head to the mosque. This first ritual ends with a meal together. After that, the participants were paraded around the village. After everyone returned, the *sawer* was carried out. The ceremonial process on the third day of circumcision is carried out by *paraji*, *mantri*, and doctors located in front of the bale *patemon* with a *kalangkang* accompanying the circumcision participant in the *jojodog* which is the traditional seat. After that, *wawarian* was carried out. Through the ceremony, garbage and other activity remain in the form of household waste are collected in a shelter and then burned.

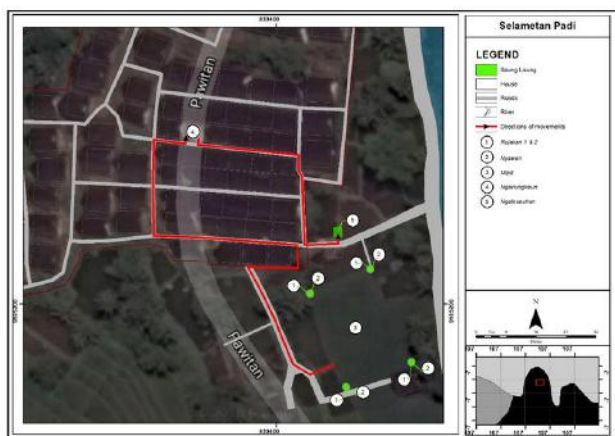


Fig.2: Slametan Padi Map

1.3 *Khitanan*

In Kampung Naga, circumcisions can be performed individually (*karia*) or masse (*ria*). Circumcision is carried out on a mass basis, especially for the people of Kampung Naga who live in Kampung Naga and outside Kampung Naga. Circumcision is carried out simultaneously with *gusaran*, namely circumcision for women.

On the first day, make preparations for parents and children as well as the community to collect the necessary



Fig. 3: Khitan Map

1.4 17 Agustus

17 August is Indonesia's Independence Day. On 17 August, the people of Kampung Naga take part in celebrating Indonesia's Independence Day. The people of Kampung Naga together with the people of Neglasari Village participated in celebrating this Independence Day. On the 14th and 15th or two days before Independence Day, the people of Kampung Naga gathers on the Ciwulan River to catch fish together. Fish that have been caught. On August 17th, the fish that have been caught are then paraded to the *Bale* in Neglasari Village using a *jampang*. The traditional art of Kampung Naga is flying since it was played at the time of the procession. After the procession arrived at the *Bale* in Neglasari Village, the fish that had been collected by the village community were given to

government officials who were present in 17 activities in Neglasari Village.

1.5 Gerhana

Gerhana or *samagaha* is a condition in the sky that darkens at some time during the day. When an eclipse or *samagaha* occurs, the people of Kampung Naga carry out a ritual. The ceremony participants are women who are usually mothers. At this time, the women gathered in the *Saung Lisung*. In *Saung Lisung* itself there is a pounding device called *alu* and *lisung*. The pestle and *lisung* are made of wood. In addition to being used in rice pounding activities, this tool is used as a sign of an eclipse where women play the advantage by hitting *lisung* with a pestle that produces sounds. This is done so that the dark sky becomes brighter again.

1.6 Lahiran

The birth of a baby is a welcome thing in Kampung Naga. There are various ceremonies carried out from the pregnancy process to the birth of a baby in Kampung Naga. The ceremony or *selamatan* is carried out in the 7th month of pregnancy, and the ceremony at birth. The first is a ceremony or *selamatan* which is held in the 7th month of pregnancy. At the ceremony, the family and the invitation will read the verses of the Al-Qur'an at home. After that, prayer is carried out for the safety and goodness of the prospective baby and closes with *ngariung* or eating together. During the birth process, a midwife is assisted and accompanied by *Indung Berang*. The ceremony or *selamatan* is carried out by inviting neighboring neighbors to pray for the baby, giving a name to the baby, and ending with *ngariung* or eating together.

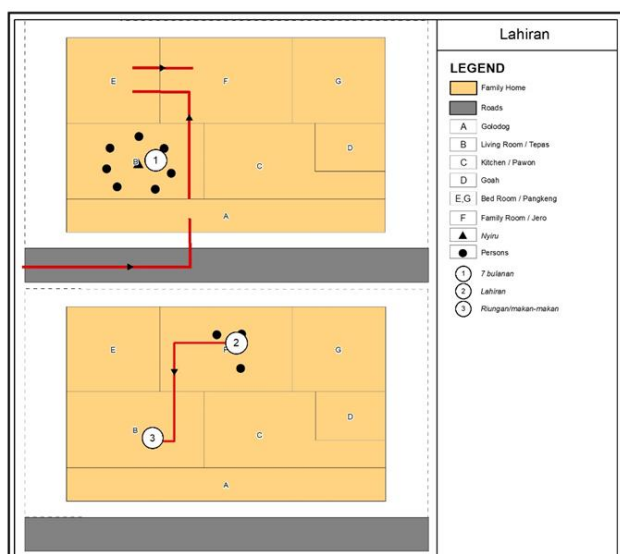


Fig.5: Lahiran Map

1.7 Pernikahan

In general, marriages in Kampung Naga is carried out in accordance with Sundanese customs or following the customs of the prospective wife. The wedding ceremony in Kampung Naga is divided into several stages. The first is the *narosan/lamaran*. At this stage, the date of marriage is determined by the male party. After the wedding date has been determined, the next stage is *ngeyeug seureuh* where in this process the men's and women's clothing and their equipment are collected and placed on the *tampah*. Then the *tampah* is lifted / carried by the groom, woman, female guardian, and elders to pray. This is done for the sake of *ngarakeutan*. This activity is carried out at the bride's house, on the night before the marriage contract.

Next is the *Walimahan* (marriage contract) event held at the mosque by inviting officers from the Office of Religious Affairs (KUA). After the *walimahan* was finished, the *saweran buhun* was carried out. The bride and groom are brought to the door of the bride's house. The speaker recites a saying that contains advice. After the *saweran buhun* is finished, the activity continues with the *Nincak Endog* where the groom steps on an egg while the bride cleans it with water that has been taken from the Ciwulan River.

When finished, the bride enters the house while the groom waits at the door to carry out the next step, which is to open the door. Furthermore, *ngariung* is a ceremony performed and attended only by the parents of the bride and groom, *Kuncen*, elders, and close relatives. Where the two brides sit facing each other, then carried out *ngampar*, where the mattress is prayed for by the *Kuncen* and the elders, which is meant to unite the bride and groom and not leave the house. Next is the *Munjungan* event, namely the *sungkem* or prostration of the bride and groom to both parents, *Kuncen*, elders, and close relatives. *Munjungan* is meant to ask blessings from parents and elders.

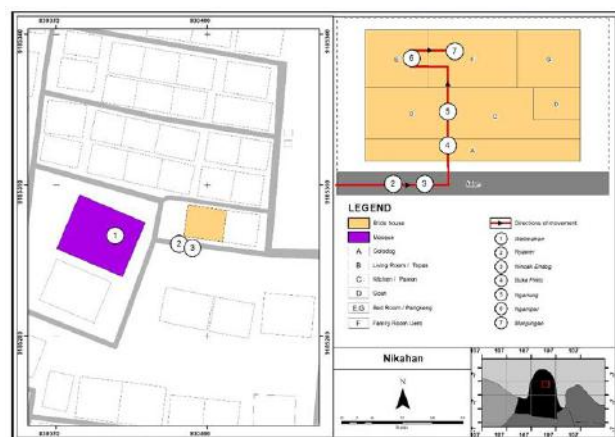


Fig. 6: Pernikahan Map

1.8 Kematian

The death ceremony in Kampung Naga is still guided by Islamic religious law. When someone dies, the body is immediately laid down at the funeral home. This ceremony is led by Lebe as a traditional institution that has duties in religious activities. The body was washed in front of the house which had been insulated with cloth by her *muhrim*. After being bathed, the corpse is then used. The funeral prayers are held at the Kampung Naga Mosque. The cemetery used by the people of Kampung Naga is located in the west near the main road and east of the village, which is next to the forest. The land from the cemetery is not traded but *waqaf*.

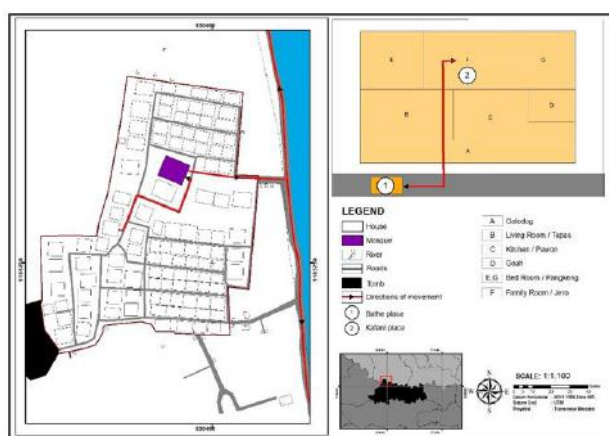


Fig. 7: Kematian Map

1.9 Bangun Rumah

In building a house in Kampung Naga, there is no prohibition to build a large or small house, be it beyond the house of *Kuncen* or traditional leaders or the like. However, it cannot be bigger than the size of the mosque in Kampung Naga as a place for worship. Besides that, the size of the house is also influenced by the shape of the land and the existing topography. The ceremony for building a house in Kampung Naga is divided into several stages. The first is *ngibeasan ngadekai*. *Ngadekai* means someone wants to be cut, spliced or cut. Therefore, the wood that has been cut, before going through the process, the house builder performs the ceremony so that it is smooth. After the process is complete, there is a term in the entry of the pillars to the earth, which is that the wood is ready to be attached and built into a house. Before the process was carried out, a canyon was held, namely asking for permission and apologizing to the almighty if there were activities that were not in accordance with their requirements. The experts in building houses pray that later the process will be more blessed and that the houses

that are built will be stronger. After the house is built, it will be carried out to celebrate the priest. *Nyalameutkan imah* is a ceremony held before the house is inhabited.

2. Socials Interactions and Use of Space

There are various types of traditional activities that take place in Kampung Naga. These activities can take the form of communal or individual. In every activity, there is a procession with various objectives, times, locations, tools, person. There are social interaction and use of space that occurs in every procession in social activities in the tradition of Kampung Naga. This can be seen in the following table:

Table.2: Social Interactions on Traditional Activities

Procession	Space	Person	Social Interactions
Hajat Sasih			
<i>Kentongan</i>	the front yard of the mosque	Kuncen, Lebe, Punduh, and male participants	No interaction
<i>Bebersih or susuci</i>	Ciwulan River	Kuncen, Lebe, Punduh, and male participants	No interaction
Change clothes	At home	Kuncen, Lebe, Punduh, and male participants	No interaction
Preparation / taking <i>parukuyan</i>	Bumi Ageung	Kuncen, Lebe, Punduh	Individuals with ancestors
Get together and pray	Mosque	Kuncen, Lebe, Punduh, and male participants	Individuals with ancestors, Individuals and grup
pilgrimage	Leweung Keramat / Ancestors Grave	Kuncen, Lebe, Punduh, and male participants	Individuals with ancestors
Gathering	Mosque	Kuncen, Lebe, Punduh, and male and female	Individuals with ancestors, Individuals

		participants	and grup, Groups and groups
Selamatan Padi			
Prayer and sowing seeds	Rice fields	Male and female	Individuals with ancestors
First <i>rujukan</i>	Rice fields	Male	Individuals with ancestors
Second <i>rujukan</i>	Rice fields	Male	Individuals with ancestors
<i>Nyawen</i>	Rice fields	Male	Individuals with ancestors
<i>Mipit</i> or harvest	Rice fields	Male and female	Individuals with ancestors
<i>Ngariungk eun/ngum pulkeun</i>	In front of the house or in an empty field	Female	No interaction
<i>Ngaleseuh an</i>	Saung lisung	Female	No interaction
Storing the rice	Goah	Female	Individuals with ancestors
Khitanan			
<i>Ngerajah ubrug and balandong an</i>	Field and in front of the mosque	The people of Kampung Naga	No interaction
<i>Beberesih</i>	Ciwulan River	Customary institutions, Paraji, circumcision participants, families, and the people of Kampung Naga	Groups and groups
Pray and eat	Mosque	Customary institutions,	Groups and groups

together		Paraji, circumcision participants, families, and the people of Kampung Naga	
paraded around the village	Kampun g Naga	Customary institutions, Paraji, circumcision participants, families, and the people of Kampung Naga	No interaction
<i>Saweran</i>	Kampun g Naga Square	Customary institutions, Paraji, circumcision participants, families, and the people of Kampung Naga	Individuals and groups, Groups and groups
<i>Khitanan</i>	In front of Bale Patemon	Participants of circumcision, kalangkang paraji / mantri / doctors	No interaction
<i>Wawarian</i>	Kampun g Naga	The people of Kampung Naga	No interaction
Gerhana			
<i>Tetunggul an</i>	Saung Lisung	Female	Individuals with ancestors
17 Agustus			
Catching fish	Ciwulan River	The people of Kampung Naga	No interaction
Arak- arakan	Jalan	The people of Kampung Naga	No interaction
Penyeraha n ikan	Bale Patemon Neglasari	The people of Kampung Naga and the people of	Groups and groups

		Neglasari	
Lahiran			
<i>Ngariung</i>	Living room (<i>tepas</i>) / family room (<i>jero</i>)	Families with babies, Lebe, and invited guests	Lebe, her family, and invited guests prayed to the God, Individuals and groups
Birth ceremony	Living room (<i>tepas</i>) / family room (<i>jero</i>)	Families with babies, Lebe, and invited guests	Lebe, her family, and invited guests prayed to the God, Individuals and groups
Pernikahan			
<i>Narosan / lamaran / nanyaan</i>	Living room (<i>tepas</i>) / family room (<i>jero</i>) (<i>jero</i>) of the bride	The two families of the bride and groom	Groups and groups
<i>ngeyeug seureuh</i>	Living room (<i>tepas</i>) / family room (<i>jero</i>) (<i>jero</i>) of the bride	Prospective brides and grooms along with their guardians and elders	Groups and groups
<i>Walimahan</i> (akad nikah)	Mosque	Officers, bride and groom, customary institutions, family	Individuals and individuals Groups and groups
<i>saweran buhun</i>	In front of the house of the bride	Paraji, bride and groom	Individuals and groups
<i>Nincak Endog</i>	In front of the	bride and groom	Individual and

	house of the bride		individuals
<i>Buka Pintu</i>	At the house of the bride right in front of the door (<i>golodog</i>)	bride and groom	Individual and individuals
<i>Ngampar</i>	family room (<i>jero</i>) (<i>jero</i>) of the bride	Costumary institutions, elderly, bride and groom	Groups and groups
<i>Munjungan</i>	family room (<i>jero</i>) (<i>jero</i>) of the bride	Costumary institutions, elderly, bride and groom	Groups and groups
Kematian			
Bathe	The front yard of the funeral home	Family or <i>mahramnya</i>	No interaction
<i>Mengkafani</i>	Family room	Family or <i>mahramnya</i>	No interaction
<i>Disholatkan</i>	Mosque	The people of Kampung Naga	Everyone prays
Buried	Funeral	The people of Kampung Naga	No interaction
Bangun Rumah			
<i>ngibeasan ngadeka.</i>	The land to be built	House builder	Individuals with ancestors
<i>ngarajah</i>	The land to be built	House builder	Individuals with ancestors
<i>nyalameut kan imah</i>	The land to be built	House builder and family	Individuals with ancestors

From the table above, it can be seen that there are 4 forms of social interaction, namely interaction between individuals and individuals, interaction between individuals and groups, interaction between groups and groups, and the absence of interaction. However, there is one form of interaction that occurs during the ceremony, namely the interaction of individuals with ancestors or supernatural social groups. In the interaction with the ancestors, the community prays to the ancestors to be given fluency and blessings for each procession, but not only pray to the village ancestors but also pray to God Almighty who is the creator of the universe. In addition, the interactions that occur between individuals and groups occur with actors both from traditional institutions, the village community as a whole, each family who lives in a house and visitors from outside. The interaction was carried out in various spaces, both inside and outside Kampung Naga with various persons, therefore a social interaction scheme was formed. Where there are interactions that occur between humans both individually and in groups, as well as interactions outside of that, namely human interaction with ancestors in the form of prayer.

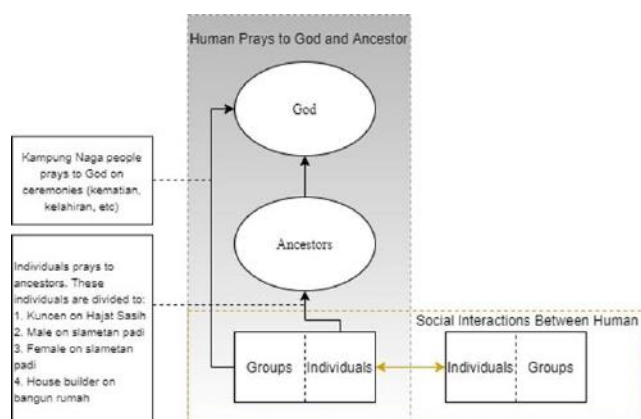


Fig. 8 Social Interactions Scheme

Based on the table above, it can be seen that there are specific rooms used in several activities in Kampung Naga. There is a purpose to the use of those spaces. Space is divided into meso and micro scales; on the meso scale, the spaces used are; *Leweung Keramat* / ancestors grave, *Ciwulan River*, rice fields, roads, village squares, fields, mosques, *Bumi Ageung*, *Saung Lisung*. Whereas at the micro scale, the spaces used in the ceremony are the front yard of the house / *Imah*, *golodog* (house terrace), *tepas* (living room), *jero* (family room), *pangkeng* (bedroom) and *goah* (rice storage area in the house). These spaces can be seen in table. 3 and fig. 9.

Table.2: The Purpose and Use of Space on Traditional Activities

Space	Purpose / Use of Space
Hajat Sasih	
Leweung Keramat / Grave	Place of pilgrimage for ancestral graves
Ciwulan River	Place to <i>bebersih / mensucikan</i>
Roads	Liaison between ceremony locations
Mosque	The place to gather and pray
Bumi Ageung	Storage place for <i>parukuyan</i> and ceremonial tools
Slametan Padi	
Rice fields	The place to pray in various <i>slametan padi</i> processions
Roads	Liaison between ceremony locations
Fields	The place for drying rice or <i>ngariungkeun</i>
Saung Lisung	Place to pound rice
Goah	The place for storing rice in every house and on Tuesday and Friday evenings is placed the <i>rujukan</i> and <i>lemareun</i>
Khitan	
Ciwulan River	The place to <i>bebersih / mensucikan</i>
Roads	Liaison between ceremony locations
Village Square	The place for the saweran procession and musical entertainment
Fields	The place to <i>ngerajah ubrug</i>
Mosque	A place to gather and pray at the beginning of the event and as a place for participants to stay overnight
Gerhana	
Saung Lisung	The place where female play <i>alu</i> and <i>lisung</i> so that the sky will shine again
17 Agustus	

Ciwulan River	The place to catch fish
Roads	Liaison between ceremony locations
Bale Desa Neglasari	Celebrating 17 August with the people of Neglasari Village
Lahiran	
Tepas	The place to gather and pray for families and invited guests for the 7th month of pregnancy
Jero	The place to carry out childbirth at home
Pernikahan	
Roads	Liaison between ceremony locations
Mosque	The place for the marriage ceremony procession
In front of the house / imah	The place to carry out <i>saweran</i> and <i>nincak endog</i>
Golodog (house terrace)	The place to carry out <i>buka pintu</i>
Tepas (living room)	The place to carry out the <i>narosan</i> and <i>riungan</i>
Jero (family room)	The place to carry out <i>munjungan</i>
Pangkeng (bedroom)	The place to carry out <i>ngampar</i>
Kematian	
Roads	Liaison between ceremony locations
Mosque	The place for the prayer of the body
Tepas (living room)	The place to <i>kafani</i> as well as a place for families to gather and pray for relatives who have died
Jero (family room)	The place to <i>kafani</i> as well as a place for families to gather and pray for relatives who have died
Bangun Rumah	
The land to be built	The place to build a house

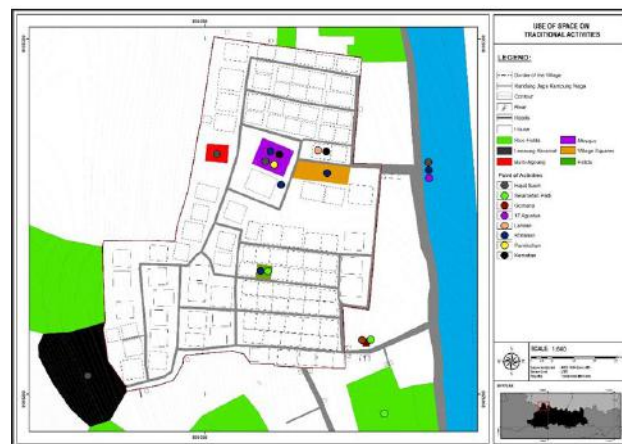


Fig. 9 Use of Space Map

IV. CONCLUSION

Based on the research results, the following conclusions can be seen:

1. The tradition in Kampung Naga has its own uniqueness and characteristics that differentiate Kampung Naga from other traditional villages. This tradition also reflects the identity of Kampung Naga as one of the traditional villages in Indonesia

2. In traditional activities/ceremonies, the spaces used in each procession have their own functions and forms of social interaction. this makes these spaces have their own meaning and importance when these traditional activities occur.

There are 9 traditional activities in Kampung Naga where in each activity there is a procession with various objectives, times, locations, tools, actors.

3. Social interaction is divided into no interaction, interaction between humans (individuals and individuals, individuals and groups, groups and groups) and interactions between supernatural groups (humans and ancestors and God). Interaction between humans are carried out when daily activities as well as several ceremonial activities and interactions between humans and supernatural groups occur when processions are carried out on *Bumi Ageung*, *Leweung Keramat*, mosque, rice fields, and goah in the form of prayers to ask for welfare and safety.

4. The spaces used in these activities function to accommodate the traditional activities of Kampung Naga, these spaces are in the form of sacred *Leweung* or graves, Ciwulan River, rice fields, roads, village squares, fields, mosques, *Bumi Ageung*, *Saung Lisung*. Whereas at the micro-scale, the rooms used in the ceremony are the front yard of the house / *Imah*, *golodog* (house terrace), *tepas*

(living room), *jero* (family room), *pangkeng* (bedroom) and *goah* (rice storage area in the house)

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